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SABBATH MAILS.

Mr. JOHNSON, of Kentucky, from the Committee on the Post-Offices and Post Roads, to which had been referred petitions and remonstrances against the transportation and opening of the public mail on the Sabbath day, made the following Report

The Committee on Post-Offices and Post Roads, to which the memorials were referred for prohibiting the transportation of the Mails, and the opening of Post Offices, on Sundays, report.

That the memorialists regard the first day of the week as a day set apart by the Creator for religious exercises, and consider the transportation of the mail and the opening of the post offices on that day, the violation of a religious duty, and call for a suppression of the practice. Others, by counter-memorials, are known to entertain a different sentiment, believing that no one day of the week is holier than another. Others, holding the universality and immutability of the Jewish decalogue, believe in the sanctity of the seventh day of the week as a day of religious devotion; and by their memorial now before the committee, they also request that it may be set apart for religious purposes. Each has hitherto been left to the exercise of his own opinions; and it has been regarded as the proper business of Government to protect all, and determine for none. But the attempt is now made to bring about a greater uniformity, at least, in practice, and, as argument has failed, the Government has been called upon to interpose its authority to settle the controversy.

Congress acts under a constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test; and another, which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof. The committee might here rest the argument, upon the ground that the question referred to them, does not come within the cognizance of Congress; but the perseverance and zeal with which the memorialists pursue their object, seems to require a further elucidation of the subject. And, as the opposers of Sunday mails disclaim all intention to unite church and state, the committee do not feel disposed to impugn their motives, and whatever may be advanced in opposition to that measure, will arise from the fears entertained of its fatal tendency to the peace and happiness of the nation. The catastrophe of other nations, furnished the framers of the constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil.

The law, as it now exists, makes no distinction as to the days of the week, but is imperative that the Postmasters shall attend at all reasonable hours, in every day, to perform the duties of their offices; and the Postmaster General has given his instructions to all Postmasters, that, at Post-Offices, where the mail arrives on Sunday, the office is to be kept open one hour, or more, after the arrival and assorting the mail; but in case that would interfere with the hours of public worship, the office is to be kept open for one hour after the usual time of dissolving the meeting. This liberal construction of the law does not satisfy the memorialists. But the Committee believe that there is no just ground of complaint, unless it be conceded that they have a controlling power over the consciences of others. If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians, themselves, are at issue. However suited such a decision may be to an ecclesiastic council, it is incompatible with a republican legislature, which is purely for political, and not for religious purposes.

In our individual character, we all entertain opinions, and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character our individual character is lost. The individual acts for himself; the representative for his constituents. He is chosen to represent their political, and not religious views—to guard the rights of man; not to restrict the rights of conscience. Despots may regard their subjects as property, and usurp the Divine prerogative of prescribing their religious faith. But the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than a sincere devotion to any religion. The principles of our Government do not recognize in the majority, any authority over the minority, except in matters which regard the conduct of man to his fellow man. A Jewish monarch, by grasping the holy censer, lost both his sceptre and his freedom; a destiny as little to be envied, may be the lot of the American people, who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite, in the remotest degree, Church and State.

From the earliest period of time, religious teachers have attained great ascendcy over the minds of the people; and in every nation, ancient or modern, whether Pagan, Mahomedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which might follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country, that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind; and when misdirected, excites the worst passions of our nature, under the delusive pretext of doing God service. Nothing so infuriates the heart to deeds of rapine and blood; nothing is so incessant in its toils; so persevering in its determinations; so appalling in its course; or so dangerous in its consequences. The equality of rights secured by the constitution, may bid defiance to mere political tyrants, but the robe of sanctity too often glitters to deceive. The constitution regards the conscience of the Jew as sacred as that of the Christian; and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than that of a whole community. That representative who would violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will dissatisfy both, and, consequently, convert neither. Human power may extort vain sacrifices; but Deity alone can command the affections of the heart. It must be recollected, that, in the earliest settlement of this country, the spirit of persecution which drove the pilgrims from their native home, was brought with them to their new habitations; and that some Christians were scourged, and others put to death for no other crime than dissenting from the dogmas of their rulers.

With these facts before us, it must be a subject of deep regret, that a question should be brought before Congress which involves the dearest privileges of the Constitution, and even by those who enjoy its choicest blessings. *We* should all recollect that Cataline, a professed patriot, was a traitor to Rome; Arnold, a professed Whig, was a traitor to America; and Judas, a professed disciple, was a traitor to his Divine Master.

With the exception of the United States, the whole human race, consisting, it is supposed, of 8 hundred millions of rational beings, is in religious bondage; and, in reviewing the scenes of persecution which history every where presents, unless the Committee could believe that the cries of the burning victim, and the flames by which he is consumed, bear to Heaven a grateful incense, the conclusion is inevitable, that the line cannot be too strongly drawn between Church and State. If a solemn act of legislation shall, in one point, define the law of God, or point out to the citizen one religious duty, it may with equal propriety, proceed to define every part of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of worship; the endowment of the church; and the support of the clergy.

It was with a kiss that Judas betrayed his Divine Master, and we should all be admonished,—no matter what our faith may be—that the rights of conscience, cannot be so successfully assailed, as under the pretext of holiness. The Christian religion made its way into the world in opposition to all human Governments. Banishment, tortures, and death, were inflicted in vain to stop its progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated, and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own apostles had endured. The ten persecutions of Pagan Emperors, were exceeded in attrocity, by the massacres and murders perpetrated by Christian hands; and in vain shall we examine the records of Imperial tyranny, for an engine of cruelty equal to the *Holy Inquisition*. Every religious sect, however meek in its origin, commenced the work of persecution as soon as it acquired political power. The framers of the Constitution recognized the eternal principle, that man's relation with his God, is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms, it is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They *felt* that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences: it is an inborn principle which nothing can eradicate.

The bigot, in the pride of his authority, may lose sight of it—but strip him of his power; prescribe a faith to him which his conscience rejects; threaten him in turn with the dungeon and the faggot; and the spirit which God has implanted in him, rises up in rebellion and defies you. Did the primitive Christians ask that Governments should recognise and observe their religious institutions? All they asked was *toleration*, all they complained of, was persecution. What did the Protestants of Germany, or the Hugenots of France, ask of their Catholic superiors? *Toleration*. What do the persecuted Catholics of Ireland ask of their oppressors? *Toleration*.

Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it, that in the full enjoyment of every principle which human laws can secure, wishes to arrest a portion of these principles from his neighbor? Do the petitioners allege that they cannot conscientiously participate in the profits of the mail contracts and post offices, because the mail is carried on Sunday? If this be their motive, then it is worldly gain which stimulates to action, and not virtue or religion. Do they complain that men, less conscientious in relation to the Sabbath, obtain advantages over them, by receiving their letters and attending to their contents? Still their motive is wordly and selfish. But if their motive be to induce Congress to sanction by law, their *religious opinions* and *observances*, then their efforts are to be resisted, as in their tendency fatal, both to religious and political freedom. Why have the petitioners confined their prayer to the mails? Why have they not requested that the Government be required to suspend *all* its executive functions on that day? Why do they not require us to enact that our ships shall not sail? that our armies shall not march? that officers of justice shall not seize the suspected, or guard the convicted? They seem to forget that government is as necessary on Sunday as on any other day of the week. The spirit of evil does not rest on that day. It is the Government, ever active in its functions, which enables us all, even the petitioners, to worship in our Churches in peace. Our Government furnishes very few blessings like our mails. They bear from the centre of our republic to its distant extremes, the acts of our legislative bodies, the decisions of the judiciary, and the orders of the Executive. Their speed is often essential to the defence of the country, the suppression of crime, and the dearest interests of the people. Were they suppressed one day of the week, their absence must be often supplied by public expresses; and besides, while the mail bags might rest, the mail coaches would pursue their journey with the passengers. The mail bears, from one extreme of the Union to the other, letters of relatives and friends, preserving a communion of heart between those far separated, and increasing the most pure and refined pleasures of our existence; also, the letters of commercial men convey the state of the markets, prevent ruinous speculations, and promote general, as well as individual interest; they bear innumerable religious letters, newspapers, magazines and tracts, which reach almost every house throughout this wide Republic. Is the conveyance of these a violation of the Sabbath? The advance of the human race in intelligence, in virtue, and religion itself, depends in part upon the speed with which a knowledge of the past is disseminated. Without an interchange between one country and another, and between different sections of the same country, every improvement in moral or political science, and the arts of life, would be confined to the neighborhood where it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of intellect, and the progress of improvement. The mail is the chief means by which intellectual light irradiates to the extremes of the Republic. Stop it one day in seven, and you retard one seventh the advancement of our country. So far from stopping the mail on Sunday, the committee would recommend the use of all reasonable means to give it a greater expedition and a greater extension. What would be the elevation of our country, if every new conception could be made to strike every mind in the Union at the same time? It is not the distance of a Province or State from the seat of Government, which endangers its separation: but it is the difficulty and unfrequency of intercourse between them. Our Mails reach Missouri and Arkansas in less time than they reached Kentucky and Ohio in the infancy of their settlements; and now, when there are three millions of people extending a thousand miles West of the Alleghany, we hear less of discontent, than when there were a few thousands scattered along their Western base.

To stop the mails one day in seven would be to thrust the whole Western country, and other distant parts of this Republic, one day's journey from the seat of Government. But, were it expedient to put an end to the transmission of letters and newspapers on Sunday, because it violates the law of God, have not the petitioners begun wrong their efforts? If the arm of Government be necessary to compel men to respect and obey the laws of God, do not the State Governments possess infinitely more power in this respect? Let the petitioners turn to *them*, and see if they can induce the passage of laws to respect the observance of the Sabbath; for, if it be sinful for the mail to carry letters on Sunday, it must be equally sinful for individuals to write, carry, receive, or read them. It would seem to require that these acts should be made pehal, to complete the system. Travelling on business or recreation, except to and from church; all printing, carrying, receiving, and reading of newspapers, all conversations and social intercourse, except upon religious subjects, must necessarily be punished, to suppress the evil. Would it not also follow, as an inevitable consequence, that every man, woman, and child, should be compelled to attend meeting? and, as only one sect, in the opinion of some, can be deemed orthodox, must it not be determined, by law, which that is, and compel all to hear those teachers, and contribute to their support? If minor punishments would not restrain the Jew, or the Sabbatarian, or the infidel, who believe Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the faggot, to force men to violate their own consciences, or compel them to listen to doctrines which they abhor? When the State Governments shall have yielded to these measures, it will be time enough for Congress to declare that the rattling of the mail coaches shall no longer break the silence of this despotism. It is the duty of this Government to afford to all—to Jew or Gentile, Pagan, or Christian, the protection and the advantages of our benignant institutions, on Sunday, as well as every day of the week. Although this Government will not convert itself into an ecclesiastical tribunal, it will practice upon the maxim laid down by the founder of christianity—that it is lawful to do good on the Sabbath day. If the Almighty has set apart the first day of the week as time which man is bound to keep holy, and devote exclusively to his worship, would it not be more congenial to the precepts of Christians, to appeal exclusively to the Great Lawgiver of the Universe to aid them in making men better—in correcting their practices by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals, as to make them believe that it is a violation of God's law to carry the mail, open post offices, or receive letters on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of civil power. When man undertakes to be God's avenger, he becomes a demon. Driven by the frenzy of a religious zeal, he loses every gentle feeling; forgets the most sacred precepts of his creed and becomes ferocious, and unrelenting.

Our fathers did not wait to be oppressed when the mother country asserted and exercised an unconstitutional power over them. To have acquiesced in a tax of three pence upon a pound of tea, would have led the way to the most cruel exactions; they took a bold stand against the principle, and liberty and independence was the result. The petitioners have not requested Congress to suppress Sunday mails upon the grounds of political expediency, but because they violate the sanctity of the first day of the week.

This being the fact and the petitioners having indignantly disclaimed even the wish to unite politics and religion, may not the Committee, reasonably cherish the hope, that they will feel reconciled to its decision, in the case; especially, as it is also a fact, that the counter memorials, equally respectable, oppose the interference of Congress, upon the ground that it would be legislating upon a religious subject, and therefore unconstitutional.

Resolved, That the committee be discharged from the further consideration of the subject.

REPORT OF THE MINORITY.

MARCH, 5, 1830.

Mr. MCCREERY, from the committee on the Post-Office and Post Roads, to which was referred sundry memorials and petitions on the subject of transporting and opening the public mail on the Sabbath day, submits the following as his view of the subject.

The minority of the Committee, to whom were referred the memorials relative to the transportation of the mail, and the delivering of letters &c. on the Sabbath, beg leave to state the reasons of their dissent from the report made by the Committee on that subject.

All christian nations acknowledge the first day of the week to be the Sabbath. Almost every State in this Union have, by positive legislation, not only recognized this day as sacred, but has forbidden its profanation, under penalties imposed by law.

It was never considered, by any of those States, as an encroachment upon the rights of conscience, or as an improper interference with the opinions of the few, to guard the sacreduess of that portion of time acknowledged to be holy by the many.

The petitioners ask not Congress to expound the moral law; they ask not Congress to meddle with theological controversies, much less to interfere with the rights of the Jew or Sabbatarian, or to treat with the least disrespect the religious feelings of any portion of the inhabitants of the Union; they ask the introduction of no religious coercion into our civil institutions; no blending of religion and civil affairs; but they do ask, that the agents of Government, employed in the Post-Office Department, may be permitted to enjoy the same opportunities of attending to moral and religious instruction, or intellectual improvement, on that day, which is enjoyed by the rest of their fellow-citizens. They approach the Government, not for personal emolument, but as patriots and Christians, to express their high sense of the moral energy and necessity of the Sabbath for the perpetuity of our republican institutions; and respectfully request that Congress will not, by legislative enactments, impair those energies.

Among the many reasons which might be advanced, that it is both expedient and a duty to grant the prayer of the petitioners, the following only are submitted:

The petitioners ask the enactment of no law establishing the first day of the week as the Christian Sabbath; they only ask the extension and application, to one Department of Government, a principle which is recognized, and has, since the foundation of our Government, been acknowledged in every other Department. The principle embraced in the petitions, has been recognized by Congress, by adjourning over the first day of the week. At the first session of the first Congress, a law was passed establishing Judicial Courts, and in that law Sunday is excepted from the days on which that court may commence its sessions. All the other Executive Departments of Government are closed on that day. Congress has never by this, considered itself as expounding the moral law, or as introducing any religious coercion into our civil institutions, or making any innovations on the religious rights of the citizens, or settling by legislation any theological question that may exist between Jews, Sabbatarians, and other denominations. The good of society requires the strict observance of one day in seven. Paley, and other writers on moral philosophy have shown, that the resting of men every seventh day; their winding up their labors and concerns once in seven days; their abstraction from the affairs of the world, to improve their minds and converse with their Maker; their orderly attendance upon the ordinances of public worship and instruction, have a direct and powerful tendency to improve the morals and temporal happiness of mankind.

The wise and good ruler of the universe made the appointment, not by a mere arbitrary exercise of authority, but for our good; and whatever difference of opinion may exist in respect to the proper day to be observed, almost all agree, that one day in seven should be devoted to religious exercises. That being admitted, can any thing be more reasonable than the request of the petitioners, that, at least, so much of the law should be repealed as requires the post offices to be kept open every day of the week? Does not the enactment of the law plainly imply, that mankind is under no moral obligation to refrain from secular labor on any day of the week? Is it not in direct opposition to the received opinion of almost all professing Christians? It is to that part of the law, more particularly, which requires, in terms, all the postmasters throughout the United States to deliver letters, packets, and papers, on every day of the week, to which the minority of your Committee object, and which is most offensive to the petitioners. In this statute is at once seen, a palpable encroachment on the rights of conscience. It either drives every man, who feels himself morally bound to observe the Sabbath in a religious manner, from the service of his country, and equal participation in her favors, or subjects him to the hard terms of remaining in office at the expense of his principles. It is freely acknowledged, that the works of necessity and mercy are not forbidden; and, if the transportation of the mail on Sunday, could be justified on that ground, (which is not admitted) it cannot be contended, that the keeping open offices, where no mail arrives on that day, is the work of necessity.

The arguments which have been urged for the transportation of the mail, &c. on the Sabbath, are mainly derived from commercial convenience, and from alleged derangement of business and intercourse. This doctrine militates against the first principles of good morals. If these are important at all, they are paramount to the claims of expediency: but this plea makes

them subservient to the pressure of worldly business, and converts them into mere questions of profit and loss.

Granting the prayer of the petitioners cannot interfere with the religious feelings or consciences of any portion of the citizens; because, they ask no service to be performed; no principle to be professed. It is only asked that certain duties be not required on a certain day. Were it imposing any service, or requiring the profession of any opinions, those whose religious sentiments were different, might justly complain. But he who conscientiously believes that he is bound to observe the seventh day of the week, in a religious manner, can have no just reason to complain; because, Government takes nothing from him, in permitting all classes of citizens to observe the first day of the week, as a day of religious rest. The case would be quite different, did the privilege of resting on that day, impose any thing on any class of citizens, contrary to their conscience. Therefore, *Resolved*, That it is expedient to grant the prayer of the petitioners.

WM. McCREERY.

[From the Rochester Observer.]

THE FIFTY CENT PLAN.

Messrs. Editors:—I notice in the minute adopted by the Presbytery of Rochester, and published in your last paper, that that body approbate the plan of the General Assembly's Board of Missions in relation to the fifty cent contribution. As the greater part of your readers are probably unacquainted with the plan alluded to, I will endeavor to state what it is, viz:

"That every communicant in the Presbyterian church, and as many of the congregation as choose to unite with them, contribute fifty cents annually, for the missionary funds of the General Assembly."

The contribution amounts not quite to one cent per week, and this it is thought can be given without a sensible privation by the very poorest communicant in our church. This should not only be esteemed a duty, but a sweet and precious privilege for all, even the Lord's poor who are often rich in faith; to cast their mites into his treasury. It is the wish of the Board that this form of donation should be adopted by all, both rich and poor, and should be made personally, by every communicant. The rich can, and many of them do, in other modes of contribution make liberal gifts for the same object.

This plan, I think, commends itself to every reflecting christian. It implies the duty of every member of the church to take a part in the great work of evangelizing the world; a work which was committed by our Saviour to the church when he commanded his disciples, "Go ye into all the world and preach the Gospel to every creature." It tends, if suitable efforts are made, to bring all the members of the church to act together in the cause of our divine Redeemer, and recognizes the fact that the rich and the poor stand on a common footing in receiving the saving benefits of the gospel, and in their obligations to show their gratitude to the Saviour, by extending these benefits to others.

It may be objected that there are many members of the church who are unable to contribute fifty cents annually for this object. If so, I would say let them contribute twenty-five cents, and even if the poor widow needs this for her family, let her give it as a duty and privilege, and let those members of the church who are able, make up to her a fourfold contribution in relief of her temporal necessities. It is delightful to see the rich and the poor coming forward to profess their attachment to Christ, and their obligations to be his at the sacramental supper, and it is also pleasing to see them all engaged in advancing the interest of his kingdom. The poor I have no doubt will consider it a privilege to unite in the blessed work of sending the gospel to the destitute. I have it from good authority, that after the Board of Missions had recommended the fifty cent plan to the churches, the first person to come forward as a contributor, was a pious coloured girl who eagerly embraced the privilege afforded her in common with other members of the church. Another part of this plan is,

"That the session of each church assume the form of a Missionary society for the purpose of collecting the fifty cents contribution, and forwarding the same to the treasurer of the Board of Missions."

Sessions are already formed in every church which is Presbyterian in full, and must be continued as an essential part of the order and government of the church, and by their taking an agency in missionary affairs, the church will act directly by her own officers, which is the most proper and desirable mode of acting in every thing in which the church is concerned. If, however, any church without a session should see fit to adopt the plan, the business might be managed by a committee appointed for the purpose. The Board recommend, as a part of the plan, that each congregation be divided into as many districts as there are Ruling Elders in the church, and that each Elder visit in his district as extensively as possible for the purpose of communicating definite information concerning the Board of Missions, procuring subscribers for the Missionary Reporter, and making collections.

The whole plan appears to me worthy the attention of our churches. The Presbytery approbate it, but leave it discretionary with the churches as to their adopting it. I would further remark that the Assembly's Board of Missions to which all the churches adopting this plan are auxiliary, have within the last two years greatly extended their operations. They continue as far as necessity requires the itinerating missions, aid feeble churches in the support of their ministers, and are authorised to prosecute the missionary enterprize in heathen lands, and in foreign countries. At present they are almost wholly engaged in Domestic Missions, having but one Missionary in South America, and one among the Indians.

PRESBUTEROS.

[From the Western Recorder.]

NEVER DESTROY A RELIGIOUS PAPER.

Mr. Editor—I wish your readers would make it a rule, never to DESTROY A RELIGIOUS NEWSPAPER. If they are not disposed to give its precious contents many a perusal, let them, after they have read it, hand it to their indigent neighbour, or mail it to a distant friend, who is deprived of such publications, either for want of means or inclination to obtain them. If this course were adopted, most of those who should become recipients, and be made acquainted with the contents of such publications, would ere long become subscribers; and thus by degrees the serious-minded would almost universally avail themselves of the benefits of such publications.

Most Christians wish to circulate religious tracts. Then why not circulate instruction and information, which, perhaps, is equally valuable, though it be in another form? At the present day, every family ought to have, and to read weekly, a religious newspaper. People are every where now taking sides in matters of religion and morals; and as each man is to choose or refuse for *himself*, it is vastly important that he be made acquainted with the influence which a belief in the religion of the bible has over all who embrace it.

COTTAGER.

Remarks.—We like the suggestion of our correspondent; and we hope that it will be extensively improved, especially by such persons as are flooded with such publications, and are in the habit of glancing at them, rather than reading them. Let every such person select a family or two, and send them all the numbers that would not otherwise be preserved. Many would thus be gladdened by the treasures that would else be wasted.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 14, 1830.

ANNIVERSARIES.

The annual meeting of the Kentucky Bible Society, was held in the Baptist Church, on Monday evening last. After the reading of the report by the Rev. Mr. Young, the meeting was addressed by Mr. Thompson, agent of the American Bible Society. He urged upon the society the importance and necessity of making special efforts to raise funds, for the employment of agents, or to assist auxiliary societies in the employment of them, to explore destitute parts of the state and distribute bibles. It appears from the statement of the secretary of the Parent Society, which we lately published, that one of the greatest obstacles now in the way of having our whole country supplied before May, 1831, with the word of life, is the want of agents, to carry into effect the resolutions and measures adopted by the different societies throughout the Union. The necessity of employing and compensating men for this business in this state, it was remarked by the agent, is evident from the fact, that by observation and enquiry, he had found but one instance of a man voluntarily undertaking, at his own expense, to find out in part of one county, the destitute, and distribute to them bibles. He also stated, that from examinations made, it was a reasonable calculation that *one third* of the population in counties in this state not supplied, are destitute of the bible. To assist auxiliaries in procuring agents, to furnish aid to county societies, not able to meet the demands made upon them, for the supply of the destitute, and to co-operate with the parent society in its grand object of supplying the whole Union, by next May twelve months, there is great need, said he, of immediate and increased activity on the part of all the friends of the society.

Mr. Thompson was followed with some very appropriate remarks by Mr. Simonds, on the value of the bible, as the best and only guaranty of our republican government, and the importance of its general diffusion among all classes of society.

The Rev. Mr. Peers offered a resolution, expressing the society's approbation of the determination of the parent society, to supply in two years, from May last, all the destitute families in the United States, with the bible. He expressed his sincere regret that so few persons were present at the meeting of the society. He thought it argued a criminal indifference to an object, in which every professed disciple of Christ, every believer in the truth of the bible, ought to take the liveliest interest.

The officers for last year were appointed for the year to come.

As already intimated, the meeting was not large, and we were sorry that the number was so small, not on account of those present, but on account of those absent. The address of the agent of the Parent Society, was practical and impressive; calculated to make every one feel, that it is not a *charity*, but a most solemn *duty*, on the part of those who have it, to impart the word of life to such as are perishing for lack of vision.

We hope the remaining anniversaries of this week will be more fully attended. Shall the theatre, the assembly-room, and the ball-room, draw together a larger collection of the votaries of pleasure, than these meetings can of the professed friends of Christ? Answer it Christian.

SABBATH MAILS.

In this number of our paper will be found the two reports on this subject, now before Congress. The statements of the two reports differ no less than the course of reasoning and the result of each, one recommending that no alteration be made in the law *requiring* the violation of the Sabbath, the other that "Sunday be excepted," as in the holding of courts and in other departments of the general government.

The petition of the friends of the Sabbath, and of civil and religious liberty may not be granted this session; but it will prove true in this as in other cases, "the wicked shall be taken in his own craftiness." The claims and importance of the Sabbath will be more thoroughly discussed and the line of demarcation between its friends and enemies will be more distinctly drawn. All consistent and sincere christians will be made to see and feel the necessity of uniting in the support of this grand bulwark of the Christian religion and palladium of our country's laws and liberty.

TEMPERANCE CAUSE.

We understand that the sermons of Dr. Beecher on *intemperance* were read lately in the pulpits of Hopewell and Mount Horeb churches, near Lexington, and that about thirty persons in each church came forward afterwards and signed the constitution of a Temperance Society.

We also learn that a Temperance Society was lately formed in the Pisgah Church, Woodford county, and that 27 persons have become members of it.

We hope soon to see all our churches come forward in opposition to the use of ardent spirits, that destroyer of the soul and bodies of men.

At the meeting of the West-Lexington Presbytery last week, Mr. Alexander W. Campbell was licensed to preach the Gospel.

For the Western Luminary.

TEST LAWS.

By the *Test act of England*, all officers, civil and military, are required to renounce the doctrine of transubstantiation; and to receive the sacrament of the Lord's Supper according to the usage of the church of England. This act was modified in favor of Catholics last year—called Catholic emancipation.

By the *Test act of the Congress of the United States*, all officers in the Post-Office department are required *to renounce the moral obligation of the Sabbath day!*—Shall we have *protestant emancipation;* or will congress extend their *Test act* to the other departments of Government, and to other articles of religion? They have assumed the power.

Strange to tell, those who are opposed to this usurpation of power, are charged with being the enemies of *liberty*, and in favor of the union of church and state—while the advocates of this power are the exclusive patriots and friends of civil and religious freedom! What perversion. But *Robespierre* and his associates at one time were the exclusive patriots of France; and *La Fayette* and his associates, were sent to the Guillotine, or into banishment.

Q.

THE GHOST.

The following extract from Dr. Ely's 8th. letter to the Rev. James M'Lin on the Reformer, exhibits in its true light the hue and cry so often and industriously raised against the support of pastors. We wish that many, who do not read either the Philadelphian or the Luminary, could read this *pat reply* to the objections and reasonings of "ignorant and foolish men."

The greater part of Vol. II. is filled with railing at "hireling priests," the Rev. Wm. M. Engles on *lay preaching*, Baptist missions in India, Missionary, Education and Bible Societies, and Theological Seminaries. Elias Hicks comes forth in these pages to prove that these religious associations are more injurious to the community than gambling and horse-racing; and John Taylor, a Baptist of Kentucky, to show that the Congregational and Baptist itinerant agents for the formation of religious societies in the west, have all been a set of cunning, persuasive Yankee swindlers, whose sole object was to get money and enrich the clergy, by making the people willing to give, and by forming the habit of liberally giving to religious charities. His cry against the oppressors of poor widows and girls who cast their mites into the Treasury of the Lord is kept up like a rifle company's fire; but none of those oppressed subscribers of a cent a week for charitable objects appear with their tribute of gratitude to him for volunteering in their defence.

He frequently attempts to frighten the nation with the vast amount which they will have to pay clergymen, if the advocates of a well educated ministry succeed. "If Lyman Beecher's plans were to go into effect, of having a clergyman for every 1000 inhabitants; and their average wages were to be 500 dollars yearly, it would amount to as many millions of half dollars, as there are people in the United States." Vol II. p. 42. What then? would the people be the poorer? Would they be less virtuous, industrious, sober, intelligent and happy?

Let us look at this matter, because the ghost of money paid to support pastors is made continually to haunt the imaginations of all who know little in what consists national wealth, and feel no love for Christianity.

One thousand people then, by the supposition, shall have 1000 silver half dollars in their little community, and no more. Not another dollar is to be admitted, until our calculation and experiment is closed. To these 1000 people the Pastor is one added; and he preaches to them 104 sermons on the Sabbaths, besides 12 funeral sermons on the week days and 6 sacramental lectures. He visits the sick and the afflicted and catechises the children and youth in their Sabbath and other schools. He has no other means of living than the contributions of the people, while he is devoting himself to their spiritual and moral interests; and each gives him half a dollar. They give him not their houses chattles, bonds deeds, lands and industry, but 500 dollars, the whole money in this community of 1000 people.

Now what will become of this cash? Will the minister melt the silver and swallow it? Will his wife and children eat it? Will he bury it in the earth? No, indeed: for while he has been preaching, praying, studying, visiting and teaching for the space of a year, his expenses and those of his wife and children have amounted to 500 dollars; and he pays back to his people every half dollar which he received; and the money is diffused, so as still to remain in the pockets of his parishioners. Let us suppose that the pastor owns the house in which he lives, having bought it with his patrimony, so that he pays no rent out of his salary; and then the 500 dollars may go back to his fellow citizens who labor no more hours than himself for the public good, in such portions as the following:

To the blacksmith for horse-shoeing	$6 00
To the saddler, for mending sundries	3 00
To the shoemaker for shoes, &c. for self and family of 1 wife and 4 children	25 00
To tinman, for ware and mending	1 50
To locksmith for services	50
To School Teachers for his 4 children	30 00
To coffin-maker and sexton, for burying an infant	5 00
To service of a woman to nurse, and cook	26 00
To schooling and clothing of a bound boy who tends the horse, weeds the garden, and makes up the fires	12 00
To neighbor A. for hay for horse and cow	30 00
To neighbor B. for oats	10 00
To neighbor C. for pasturage	10 00
To Dr. D. for medical attendance	10 00
To the apothecary for Medicines	5 00
To a good woman for weaving a rag carpet	5 00
To Do. for yarn for hose and mittens	8 00
To different neighbors for bread-stuffs	72 00
To different farmers for butter	22 00
To the milliner, for bonnets	8 00
To the hatter, for himself and boys	10 00
To the mantua-makers, for services	5 00
To taylor for services	15 00
To seamstress, working in the house	5 00
To the newspaper of the village	2 50
To firewood, cutting and piling	25 00
To a magazine published by his Printer	2 50
To cooper, for mending tubs, and a new barrel, &c.	3 00
To a brushmaker, for brushes	1 00
To a combmaker for combs	4 00
To the coachmaker, for mending gig	5 00
To victuallers for all his meats	25 00
To 1 grocer for tea	10 00
To another for coffee	10 00
To another for sugar and molasses	16 00
To a lawyer for advice about an orphan's estate	10 00
To the post-masters of the village for letters and unpaid circulars	5 00
To charity paid parish poor	5 00
To Cabinet and Chairmaker	2 00
To clothier; wool, flax, and cotton growers, spinners, dyers and weavers; and the merchant, for clothing materials for self and family	60 00
Whole amount of his salary paid	$500,00

The foregoing is a reasonable estimate, for one who raises all his own vegetables; and the 1000 people taken together are 500 dollars the richer for having the Clergyman among them; for if you consider his employment to be in the reproachful language of the Reformer "a trade learned," it has still promoted the industry of all, and caused the $500 to circulate through the hands of a 1000 people once oftener than they would have done without him. National industry produces national wealth; which consist in our lands, houses, and useful products of skill and toil: not in silver and gold, any further than they are employed in manufacture of golden and silver articles, or employed as mere representatives of the different articles of national wealth.

Every time this amount of $500 exchanges hands without going out of the community, and promotes a correspondent measure of industry in any useful employment, it increases by five hundred dollars the amount of the real wealth of the community.

The tale continually trumpeted, that the nation are impoverished by all that is paid to the clergy for their support, might appear ridiculous to any one who would make these calculations. We have 12,000,000 of American people. Now if each, on an average, pays for shoes 2 dollars a year to shoemakers, which is not half of the true estimate, then the sum of 24,000,000 of dollars is paid to our mechanics of this description! How can our nation stand this, Mr. Reformer! And if we do not pay 2 dollars on an average to our shoemakers, how will they live! What will become of their families!

But we proceed: each person in the nation on an average pays at least 3 dollars a year for some kind of hat or bonnet. Here then the hatters and milliners together get $36,000,000 of dollars! If every one pays our tailors 5 dollars a year, then these artisans get out of the community $60,000,000 of dollars annually. If every one on an average pays 1 dollar a year to his physician and another to his lawyer, they will together receive $24,000,000 of dollars. In like manner we may calculate the income of school teachers at $24,000,000 annually; and of seamstresses, house servants, retail grocers, joiners, saddlers, bricklayers, mantuamakers, legislators and printers, each, at an equal sum. Each man, finally, on an average pays 10 dollars to the merchant for articles of dress; which will give 120,000,000 of dollars. Put these sums together, and you will see the people of the United States have to pay annually *five hundred and fifty two millions of dollars* to less than twenty different kinds of artificers or professional characters! Why are not people frightened out of their wits at these things? They are just as true as the calculations which all declaimers against a learned ministry are presenting to the amazement of the people; who have never yet been oppressed under any government, since the American Revolution, and I trust in God will never be permitted to be. The *circulation* of money, so as to promote industry in any lawful business, is the great means of domestic comfort and national prosperity. Yours, with the best wishes,

The Editor.

A SEMINARY IN MISSISSIPPI.

The Southern Religious Telegraph states, on the authority of a minister of the gospel in Mississippi, that incipient measures have been taken to establish a Literary and Theological institution in that state. Its design is primarily to give classical and scientific instruction to the youth of the state, whether intended for the ministry or not, with the hope that in the course of time many will there be prepared for that work also. Several clergymen were appointed to consider the advantages of the different places proposed for its location—take up subscriptions and be prepared to report to the Presbytery in April, when all arrangements will be finally made.

N. Y. Observer.

The reasons assigned for this measure were these:

"We had endeavored for some time to allure our Northern Brethren to abide as preachers in this interesting portion of our country, but of those who had come and looked and reported, only a few remained. It was, therefore, no longer doubtful, that it was our duty to make the effort, in reliance upon our adorable Master, to bring forth to the blessed work of preaching the gospel, the native or acclimated youth of our own churches, who would identify themselves forever with our own population. Christians of Virginia experienced the same difficulties in securing laborers in the Gospel, that we now experience, and the same reasons which urged them to their exertions for a seminary, are now pressing us to the same course. It is an interesting fact, that no clergyman has stationed himself at any point and labored for a year or two, without receiving the blessing of the Lord and rearing a church of some numbers, and invariably of the most influential citizens."

PRAYER MEETING AT THE SANDWICH ISLANDS.

The following intelligence, which we copy from the Philadelphia Christian Advocate, is communicated by Miss Ogden, missionary at the Sandwich Islands, to her friends in this country, in a letter dated Waimea Kauai, May 1st, 1829.—*N. Y. Obs.*

The state of things here is assuming a more encouraging aspect. The attendance at church has generally been good; on the Sabbath, the house is crowded to overflowing by attentive hearers. The Wednesday evening lectures, which were thinly attended, except when there was a company to be married, are now also crowded. There is a prayer meeting, conducted by native members, attended by what would be called a large congregation, on a week day, at home. Mr. Whitney has lately opened a meeting for inquiry, which I think will be productive of good; considerable feeling is already manifest in it. We have also revived a female prayer meeting, which, before our arrival, had been given up, but is now increased to at least 200 persons. The members appear to be aroused, and endued with a spirit of prayer, which we consider a token for good. At the last meeting 70 were admitted, and 48 new names propounded as candidates for admission. The manner of proceeding is this; those who wish to be admitted send in their names, which are read over, and those who are acquainted with the person answer, "Aole au ike i koua huoa," (I do not know any evil of her.) If there is no objection, the person is admitted at the next meeting. The candidates assemble, and seat themselves on the outside of the house, sometimes long before the hour of meeting, and there wait in the hot sun with the greatest patience, not presuming to enter till their names are called, when, one at a time, they go in and take their seats, the old members holding up their hands in token of approbation and cordial welcome. There are five native females who lead in the exercises; they are also faithful in reproving and admonishing sinners. I would not wish to convey the idea that all these are anxious inquirers; their attention, however, appears to be awakened to use the means, and we are hoping and praying that they will prove a lasting benefit to their souls. Interesting accounts have been received from Kaavaloa; the Lord is reviving his work there, and there is an increasing attention at all the stations. My heart rejoices at the delightful prospect. I do think that the Spirit of God is about to descend in regenerating influences on these islands.

AN INDIAN MISSION ABANDONED.

We learn from the last number of the Christian Advocate, that our Methodist brethren have abandoned their missionary establishment among the Creeks at Asbury, where they have labored for the last eight years. In assigning the reasons for this step, the superintendant of the mission says:

"Ever since the events which transpired in connexion with the last treaty with the Creek Indians, that tribe has discovered too much restlessness and discontent to permit the realization of our earlier expectations to any considerable degree. They have appeared heartless and indifferent to improvement of any kind; neither disposed to estimate the benefits of religious instruction, with respect to its influence on their general condition as a nation, or as individuals; nor yet the advantages that should accrue from the education of their children. And this state of things, from which we fondly hoped they might recover, has been growing worse and worse until now, so that we see little prospect of doing extensive good (if any good at all) among them.

"Since the above named treaty, the white settlements have extended to the very neighborhood of the mission, in consequence of which the Indians, whose greatest plague has always been their fondness for strong drink, are supplied almost at our doors, with this destructive poison; an evil in which they now seem more than ever disposed to indulge, against which we can provide no adequate remedy, and which has brought with it a new set of opposers to the mission."

The treaty above alluded to, we presume, is that of the Indian Springs, which excited such deep and general indignation among the Creeks in 1825, and led to the death of the infamous M'Intosh. This treaty, it will be

remembered, was not signed by the proper authorities of the Creek nation, but only by a few unauthorized individuals, collected together for the purpose, and "called the nation" by the United States' Commisssioners. After its ratification by the Senate, the Indians appear to have lost all confidence in the honor and justice of the whites, and to have abandoned the effort and even the wish for civilization. The annulment of the treaty by the Senate at their next session, came too late to save the nation.—*N. Y. Obs.*

JEWS IN ENGLAND.

The Rev. J. C. Reichardt, who for four years has been laboring among the Jews on the continent of Europe, has lately been employed by the London Jews Society, in regular Missionary labours in the city of London. He has also visited towns in the vicinity of the metropolis, where Jews reside, in order to excite their attention to the gospel. Within a few months, the Society have received particular accounts of six Jewish individuals, who have been received as members of the Christian church. The number of Jewish children, now under instruction in this city, in the schools of the Society, is 40 boys, and 43 girls. Schools are established at Hamburgh, Posen, Pinne, Dresden, Madras, Bombay, Dantzic, Margonin, Schlichtensheim, and Warsaw; and the committee express the opinion, that the Jewish children in these different schools exceed 500. The Society circulates the Old Testament in the Original Hebrew. Many of the Jews, however, are willing to read the Scriptures in the modern languages.—This makes a new, but pleasing demand on the resources of the Society.

RELIGION OF THE OREGON INDIANS.

"There are many things in the religious faith and observances of this people, which bear a strong analogy to the Jewish ritual.

"Besides the instances above, they observe days of humiliation, fasting and prayer. They have, annually, a religious celebration, which continues seven days, on which occasion they make a mock sacrifice of a prince, —return thanks for past favours, and implore the benediction of their god, *Quahootze*.

"The Chopunish nation, have huts appropriated specially for women, where they must retreat and observe the rights of purification. No person is suffered to approach these deserted females; and even their food is thrown to them, at a considerable distance.

"From these circumstances, and many others, that might be mentioned, of their dress, ornaments and customs; from the great resemblance in complexion, figure, manners, and even language, which these people, and those on the islands in the Pacific bear to the inhabitants of the island of Cracatoa, laying in the entrance of the straits of Sunda; an important inference may be drawn towards accounting for the origin of the aboriginal inhabitants of the N. W. coast of America.

"It is probable that the dispersion of the Jews effected, in part, the settlement of some of the islands in the Indian Ocean, and that the wars between the Chinese and Tartars, which were continued, from 200 to about 86 years before Christ, kept the inhabitants of these two countries as well as those of the contiguous islands, in constant distress and jeopardy of their rights. These sons of Jacob, therefore, might have been induced to migrate to islands in the Pacific farther remote from the seat of oppression.

"The fact of the dogs, which are wholly domestic, and the constant and inseparable companions of the Indians, being the same species of dogs in the East Indies, does much in settling this question.

"Many, if not all the tribes north of De Fuca straits, were once cannibals. It is believed, however, that for many years past, their sanguinary appetites have been not so well set, and that they have abandoned a practice the most horrid, and the most shocking to human nature."—*Kelley's Sketch.*

BIBLE CAUSE IN GEORGIA.

Six counties, in Georgia, have already been supplied with the Word of God, and a pledge has been given for the supply of thirty-seven counties more, which embrace one half of the state; and a correspondence has been commenced with a reference to measures to extend the distribution through the State. The work pledged in the 37 counties, to which we have alluded, is to be accomplished by the first of January 1831. A spirit peculiarly gratifying is manifested wherever the claims of the American Bible Society are presented; it is, says the Agent, "the spirit of an affectionate child, cordially espousing the plans and operations of the Parent Society, and prepared to make any effort in so noble and benevolent a cause."—*Southern Religious Te egraph.*

A GOOD EXAMPLE IN WESTERN VA.

Mr. Editor.—I received a few days ago a letter from Abingdon, which states that the Temperance cause is going on prosperously in that place; many additions to the society: and all the merchants in the place have agreed not to purchase any more ardent spirits, and have bound themselves not to sell any more after the first of January next (before which term the present stock will be consumed) in the penalty of $500 for the first offence, and $1000 for the second. *This is doing business in high style.* It is also said that opposition is very violent.—*Ib.* ABSTINENCE.

AN EXAMPLE FOR FEMALES,

The editor of the Charleston Observer states that there is an Association of Ladies in that city, who during the four years, preceding the last, had collected and appropriated, in aiding pious young men in their education for the ministry, more than $2000. "Several young men have already been educated under their patronage, and are laboring with acceptance and success in the vineyard of Christ; and we have understood that they have raised nearly or quite the amount requisite for endowing a scholarship in the Theological Seminary of this Synod."

RELIGIOUS STATISTICS IN ENGLAND.

It is stated in a late number of the Congregational Magazine, published in London, that the number of Episcopal Congregations in 2[illegible] dioceses, is 9983; the Dissenting Congregations of every denomination in 40 counties, is 6422. The British and Foreign Bible Society, the British and Foreign School Society and the Religious Book and Tract Society are supported in common by Churchmen and Dissenters.

It also appears that "the members of the church of England, whose ministers and parochial edifices are supported by general taxation, do not subscribe so much by £22,481 per annum, ($99,915) towards the truly apostolical work of evangelizing the nations, as the members of the separate denominations, though *they*, besides their proportionate contributions, to the support of the *State Religion*, have to educate and support their own ministers, and erect at their own charge, their various places of worship!"

Do not these facts teach that a Church established by law is not the church which will make the greatest efforts to obey the command of the Saviour in preaching the Gospel to all nations?—*Southern Rel. Tel.*

Extract from the Correspondence of the
AMERICAN BIBLE SOCIETY, &c.

HOW TO SUPPLY A COUNTY WITH BIBLES.

If the County has an *Auxiliary Society*, call its members together; if no Society, convene as many active men as you can from different denominations, and from one. Then divide the county into districts, appoint about two thorough men to each district to ascertain the number of destitute families, and to collect money where they can; appoint a second meeting within *two* or *three* weeks; let the District committees then report; let Bibles be ordered *at once* from the American Bible Society, to the extent of the money collected; and as many more as are needed, be *requested on credit, or as a donation;* let each committee convey a Bible, soon as possible, to each destitute household in their district; and the work is all completed, and many a soul saved from death. This process is so simple, the obtaining of books so easy and certain, and the good to be effected so great, that most counties must be wholly without excuse, if any household within their bounds, is left for a *single year* without a Bible.

THE SABBATH.

A writer in the London World, of the 20th of January, who resided in France during the revolution, and was an eye-witness of what passed there in the reign of terror, thus describes the proceedings of the infidels of that day.—*N. Y. Obs.*

"The great bulk of France was infidel,—the rulers of the day were bent upon overthrowing the Christian religion altogether. How did they proceed? Not content with individually neglecting the Sabbath, they entirely abolished it by law, and appointed Decades, the tenth day in place of the seventh, and this, not for a day of worship, but for a day of pleasure! Having gone thus far, they next invited the people to a *grande assemblee*, to give their consent to the shutting up of their churches! I was in France at the time, I saw the meeting. The thing was agreed to, and sanctioned by many of the priests. I beheld the churches despoiled of their altars and their images. The pavement of *La Grand Eglise* was converted into a threshing-floor, the minor churches received military baggage and stores. The words, "*Deo;*"* &c. were chiselled off from the front of the principal church. These glorious achievements being accomplished, proclamation was made, and the Goddess of Liberty was set up on the plains of France. I saw her paraded through the streets of the town where I dwelt, she was mounted on an elegant car, decorated with emblems of liberty, and paintings said to be by David. Music and the roar of artillery announced her arrival in the great square: having made a pause, she was approached and embraced by the constituted authorities; and the goddess received "the fraternal hug" from some sable sons of Africa. Here, Mr. Editor, may thousands who boast of Christianity, and even call themselves Christians, yet shamelessly break down one of Christianity's best and strongest bulwarks, see the beginning, the progress and the end of infidelity.

* "To God."

A SABBATH FOR THE PRESIDENT OF THE UNITED STATES.

The following provisions of the Constitution of the United States, appears to us, rather to countenance the idea, which the friends of Sabbath Mails and especially Col. Johnson's Report, so streneously oppose:—that is, that the Constitution recognizes a Sabbath:

"If any bill shall not be returned by the president within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the congress, by their adjournment, prevent its return; in which case it shall not be a law."

After reading the above, it will not be denied that there is a constitutional provision that the President of the United States may suspend his usual business on the first day of the week. If the President needs *rest* on the Sabbath, or, if it is necessary that he should have an opportunity to attend to the concerns of his soul, and to worship God on that day, we ask whether stage-drivers, and Post Masters are not equally entitled to the privilege of resting from their labors, and whether the preservation of their morals from the destructive influence of Sabbath breaking, is not worthy of the attention of Congress, and manifestly within the limits of their *republican* Constitution, that the privileges of the Sabbath are granted to the President, and denied to Post Masters and stage-drivers. If it is so, it is time the people should understand it. If it is so, the Constitution has not been slandered when it has been called "*a nose of wax.*" [*Roch. Obs.*

SABBATARIANS.

Senator Johnson, and others who are in favor of Sabbath Mails, have manifested much solicitude for the Seventh day Baptists, alledging that they regard the 7th day of the week in the same light as other denominations of Christians do the first, and that if the Mails are stopped on Sunday, and not also on Saturday, a partiality will be shown in favor of those who observe the *first*, and to the injury of those who observe the *last* day of the week—that Sabbatarians will be as effectually excluded by their religious scruples, as those now are who complain of the present Post-Office law. We are gratified that we can relieve the minds of those who feel so much for Sabbatarians, by giving their own declaration on this subject. They say "that true believers in no age of Christianity, have interdicted requisite travelling on the Sabbath day," —and here we agree with them, but might ask whether "true believers," have *compelled people by law* to travel on the Sabbath. This is the point. They further declare that they "conscientiously believe that true christianity has no more connexion with restraint of mail coaches or internal navigation, than with any other portion of time." It is clear from this (and it is a part of their remonstrance to Congress against altering the present Post-Office law,) that they have no religious scruples which would prevent their acting as mail carriers and Post-Masters, as well on one day of the week as another, so that their religious opinions have no concern in this business. We hope therefore, while *they* are at ease as to the transportation of the mails on *Saturday*, that others will not volunteer so much kind feeling, [which of course cannot be reciprocated,] for the consciences of Sabbatarians.—*Rochester Obs.*

INQUISITION IN AMERICA!!!

A writer in the Christian Watchman of Boston, in an article on the "Roman Infalibility," asks this question, "I call upon the Jesuit, (the Catholic paper of Boston) to deny if he can, that it has been determined by *the Pope* to establish "The Inquisition," in the United States, and a Southern (Catholic) Bishop has had orders to that effect. Facts have recently transpired, which are awakening the community to a sense of its danger."

We ask can this be so? That the Inquisition and the Catholic religion belong together, we concede, but will the wily arts of the Jesuit permit him to talk of establishing in America the Inquisition—the Catholic Manufactory of saints, so soon?—*Rochester Obs.*

POPISH CONSISTENCY.

The following is an extract from the letter of Gideon Ousley to Thayer, a Protestant renegade in Ireland.—*Ib.*

"In a debate upon transubstantiation, the Popish priests were forced to allow that Christ at his last supper, held himself in his hand, put himself into his own mouth, swallowed himself, and notwithstanding gave himself whole and in parts to his twelve apostles, and yet was not eaten at all."

"HE BEING DEAD, YET SPEAKETH."

The following brief extracts are from an address by the late Dr. Payson, to the inhabitants of Portland, as long ago as the year 1806; and may be found in his Memoir, just published, pages 37 and 39. Their singular application to the scenes recently witnessed in this State, has struck us, and we think they cannot fail to strike others, with much force. [*N. Y. Cour.*

"Should the period ever arrive, when the press shall become the common sewer of falsehood and slander; when talents and integrity shall be no recommendation, and open dereliction of all principle no obstacle to preferment; when we shall trust our liberties to men with whom we should not dare to trust our property; when, in fine, we shall see our legislators sacrificing their senses, their reason, their oaths, and their consciences at the altar of party—then we may say that virtue has departed, and that the end of our liberty draweth nigh."

"The torrent which approaches us, is the overwhelming deluge of Vesuvius or Etna, which calcines or consumes what it cannot remove, leaves nothing behind it but a black sterility, and renders ages insufficient to repair the havoc of a day."

From the Cincinnati Christian Journal.

TEMPERANCE CAUSE.

A meeting was held Feb. 24, 1830, in the Buck Creek Presbyterian Meeting House for the purpose of forming a Temperance Society. The Rev. Dr. Merrill, delivered a sermon, appropriate and very much to the point, from "None of us liveth to himself." After which, Joshua Cantrall being called to the chair, the following Preamble and Constitution were read, discussed and adopted.

With a view to forward the good work of Temperance, and to place before the rising and future generations, a safe example, worthy of imitation; to save ourselves, and to rescue our friends, and dear beloved country as far as our influence may extend from the heart-rending, and soul-destroying results of Intemperance: to close up as fast as possible the channels of that mighty deep of liquid fire which is rolling over our land, destroying its beauty, and marring its loveliness, and with its awful rush, sweeping to destruction, many of our once loved fellow-citizens; leaving heart-broken mothers, crying sisters, and weeping orphans to mourn over lost, ruined and dead husbands, brothers and fathers; to struggle for subsistence with wretchedness and poverty; or to walk in the footsteps of the lost, along the way to dissipation down to death:—And believing that temperate drinking, is the most effectual nurse of Intemperance and sottishness; that the sideboard, and the cupboard, the bowls, the glasses and the bottle, the social *treat*, and the morning *dram*, bear as near a relation to Intemperance, as springs do to the river:

Impressed with these considerations, and desiring to join with the many thousands of our friends throughout our land, who are engaged with zeal in the holy cause, we will unite adopting and conforming to the following

CONSTITUTION.

ARTICLE 1. This Society shall be called the Buck Creek Temperance Society.

ART. II. Any person subscribing this Constitution shall be a member of this Society.

ART. III. The members of this Society believing that the daily use of ardent spirits, is not only useless but injurious to the health and constitution of man, and destructive to the peace, morals, and happiness of society generally; and feeling the importance of united effort, and decision in the cause, agree to abstain from them altogether, (except as medicine) not offering them to friends or neighbors, providing it for persons in our employ, and at all proper times, and on all proper occasions to discountenance their use as well by precept as by example.

ART. IV. The officers of this Society, shall be a President, Vice-President, Secretary, and Treasurer, who shall be chosen annually.

ART. V. The officers together with four members chosen annually shall constitute an executive committee.

This Constitution was subscribed by seventy-one persons then present. Thirty two males, and thirty-nine females. (A sweeping majority of the number present.) More *have since* been added. And more *will yet* be added. The youth are foremost. In several cases the children signed, leaving their parents to "sip a little." Two who signed that evening, got married the next day, had a *wedding* and *no spirits*.

The officers for the ensuing year are
JOSEPH M'LAIN, *President.*
RICHARD BUNYON, *V. P.*
JOHN R. M'LAIN, *Secretary.*
SMITH MINTURN, *Treasurer.*

PROGRESS OF TEMPERANCE.

State Record of Connecticut.—The New-Haven Co. T. S. has lately added its 10 minor associations, with 1,400 members not returned before, to the state list; making the whole number enrolled in Connecticut, 14,910.—*Obs. abr.*

Additions, reported in the Journal of Humanity of March 3; to old Societies 1647 members; in 27 new Societies 617; total, 2264 members.

An Important Inquiry.—A writer in the Vt. Chronicle inquires, 'How long after rum goes down a man's throat, will his breath smell of it?' Some time ago he thought 12 or 18 hours might be the extent. But lately, at a meeting of a 'cold water society,' a gentleman of distinction in his town, and one forward in the enterprise, breathed the fumes of alcohol full in his face; and by looking at the Constitution it was found, that he had bound himself to total abstinence more than ten weeks before. The writer therefore remains in doubt; and commends his query to the Lyceums for a theme of discussion, with the grave remark that 'no doubt many truths in the natural sciences are yet to be elicited.'

Temperance Movements in the Navy.—The Ships Company of the Receiving Ship at the Navy Yard, Charlestown, Mass. have all, by the advice of their officers, voluntarily commuted their allowance of whiskey for money. —*Phil. & Inv.*

Temperance Movements in the Army.—It has been intimated to us that temperance societies have existed, for some time, at the military posts at New-London, Conn. and at Eastport, Me. We have also seen, in the Washington City Spectator, an allusion to some temperance movements at Sacket's Harbor.—*Ib.*

Vessels without Rum.—More than twenty vessels, sailing from this port, carry not a particle of ardent spirit.—*Charleston S. C. Obs.*

SECULAR SUMMARY.

PROOF THAT A MAN IS DEAD.

It is related that a subscriber to an eastern paper, being sadly in arrears, promised the editor that if his life was spared to a certain day, he would appear and discharge his bill. Not appearing at the time, the natural conclusion was that he was dead—and the editor therefore in his next paper inserted the name of the man in the obituary list, with the attending circumstances of time and place.

Few editors in this region we presume, would dare to pursue such a course, lest an alarm should be excited—*Rochester Obs.*

PREMEDITATED AND MOST WILFUL MURDFR.

On Lord's day afternoon of the 20th of March, at a place in the State of Delaware, a little below Chester, Lieutenant Charles G. Hunter, of the U. S. Navy, shot William Miller, Jr. a young lawyer of this city, to the heart. With the purpose of executing this bloody deed, Lieut. Hunter came to this city, and selected his victim. We understand that this is not the first, the second, nor the third man, which this fashionable murderer has shot at a single combat. After Mr. Miller had discharged his piece without serious effect, Hunter is reported to have exclaimed, "Shall I kill him, or *wing* him?" and immediately put a ball through his heart. Like a wounded deer, Miller bounded several feet into the air, and fell upon his side a lifeless corpse.

That false sense of honour which produces such deeds is accursed in the sight of God, and ought to be in the esteem of every reasonable man: but horrible to be told! fathers, mothers, wives, daughters and sisters, speak lightly of duels, and disrespectfully of those who have either cowardice or magnamimity enough to reject a challenge. While this is the case, those young men who fear not God, and live but in the favorable opinion of a world lying in sin, will fight, and die; because they are not brave enough, in conscious rectitude of purpose and of conduct to stand up before their fellows and say, "I can bear reproach; and defend myself; but will murder no man."—*Philadelphian.*

A VILLIAN DETECTED.

Cincinnati, Ohio, March 1.

James Smith, a small man of genteel appearance, was arrested in this city on Friday last, for having forged a check for $2,000, in the name of Hagan & Co. of New Orleans, on the Branch of the Bank of the United States in that city. Smith drew the money from the Bank on the 6th ult. and fled from the city early the succeeding morning in the steamboat Huron. He proceeded immediately to Nashville, where he passed under the assumed name of Johnson. From thence he directed his course to Louisville, where he again changed his name to Adams. With a fatuity that seems ever to mark the footsteps of villiany, he there took lodgings at a public house, kept by the nephew of a gentleman in New-York, with whom Smith had formerly resided as a clerk. Though not entirely recognized, he was sufficiently recollected by the proprietor of the public house in Louisville, for him to know that he had before seen Smith, and that his name was not Adams. This created suspicion in the mind of the keeper of the hotel, and on the arrival of the agent of the Bank at New Orleans, who was in pursuit of the fugitive, he directed the attention of the agent to Smith, who had then left Louisville in the steamboat Lady Franklin for this city.

Here, as stated before, he was arrested, and taken before the Mayor for examination. His person and trunk were searched, but only a small part of the money found. It is understood he expended the remainder in Nashville, in gambling. In his trunk were discovered a variety of letters, and bills of exchange on Boston, New-York, Liverpool, and Havre, amounting to $20,000, all of which were purloined from the letter bags of the ships Talma and Azelia, on the eve of departure from New Orleans.

Superadded to these evidences of vile depravity, there were found in his possession, a great variety of signatures of respectable merchantile houses, in New-York, Boston and New Orleans, which appear to have been torn from letters and drafts, and which were unquestionably intended to be used in furtherance of his diabolical plans.

Smith is an old offender, and has been a tenant of the Prison in Philadelphia, for four or five years for forgery. This was about seven years ago; but by his subsequent correct deportment, he succeeded in obtaining the confidence of respectable merchants in New-York and New-Orleans, and officiated as a merchant's clerk, in each of those cities. He had been living in that capacity, in the latter place, about three months previous to these last acts of loathsome iniquity.

He was committed to the jail in this city, and will doubtless meet the punishment his consummate villainy justly merits.

TREMENDOUS HURRICANE.

Extract of a letter from Elizabethtown, Pa.

At 7 o'clock on the 22nd March, our village was visited with a tornado or hurricane, more alarming than any thing of the kind ever witnessed by our oldest inhabitants. About ten minutes before the hardest blast was felt it was heard like distant thunder, and the nearer it approached the heavier became the general crash. Maj. Walker who had experienced a similar storm some forty years since in this country, gave the alarm to his family and neighbors, advising them to betake themselves to their cellars or strong holds, as a hurricane was certainly approaching. By this time the air was filled with the hurling fragments, of roofs of houses, rafters, boards, rails, shingles, &c.

Our village presents a shocking spectacle. 14 houses are blown down and unroofed, many others much damaged. Many families are without a roof to shelter them from the pitiless storm. Beds, bedding and household furniture are to be seen hanging among the broken timber, and strown along the road.

The boats along the shore, were lifted, thrown on the beach and broken; and what is very remarkable, two flat boats were lifted from their moorings and torn to pieces, large parts of which have not yet been found.

Thanks to that Providence who watches over and protects us amid such calamitous visitations, that, although many have received slight wounds, no human lives are lost.—*Pittsburgh Gaz. abr.*

ORIENTAL MANUSCRIPTS.

The National Intelligencer states that a collection of about 300 Oriental Manuscripts in the Arabic, Turkish and persian Languages, procured by Mr. Hodgson at Algiers, are to be seen in the Capitol where they are lodged. These manuscripts are said to comprise treaties on every subject known to the science of Mohamedans. There are works on history, grammar, geography, astronomy, poetry and medicine. Among the works on medicine, is a beautiful manuscript of the celebrated Avicenna. A system of geography was shown to us, having a colored map of the world, according to the Ptolemaic theory. —Some of these manuscripts are magnificiently illuminated.

This is, as far as we can learn, the first extensive collection of Oriental manuscripts, that has ever been brought to this country.

MISCELLANEOUS ITEMS.

In Paris and Millersburgh nearly $30,000 have been subscribed to the stock of the Lexington and Maysville Turnpike Company.

A Mrs. Powell, who died recently in Philadelphia, bequeathed $100 annually for 20 years to the Society for the Abolition of Slavery.

An outrageous murder, says the Ohio Star, has been committed at Jefferson Barracks, upon Lieut. Charles May, a native of Vermont, and a graduate of the West Point Military Academy in July last. The deed was perpetrated in cool blood. The papers call it duel.

It is stated that President Madison, is one of the petitioners for the discontinuance of Sabbath mails.

Silk.—It is stated that sewing silk to the amount of fifty thousand dollars is prepared annually in New Haven, Conn. where the mulberry grows in great abundance.

Domestic Slave Trade.—On the 3d Feb. the brig Ajax arrived at New Orleans from Norfolk, with a cargo of *two hundred Slaves!*

Near Charleston S. C. on the 17th of Feb. a negro was met by a white man, who, observing something suspicious in his look, collared him, and charged him with being a runaway. The negro drew a razor, and the white let him go. The negro ran; but being chased and overtaken by the white man's dog, the white man declared that he should be taken into the city, and attempted to seize him. The negro then drew the razor twice across his own throat, and died on the spot.

FOREIGN NEWS.

From Colombia.—Bogota papers received in this city during the past week contain the basis of a *new constitution, adopted* by the Constituent Congress of Colombia assembled at Bogota. The following are its leading features.—*N. Y. Obs.*

The government is to be central, popular, representative and elective. The legislative power is to be vested in a Congress, composed of a Senate and House of Representatives, whose acts must receive the sanction of the Executive. The executive power is entrusted to a President who is to be aided by a Council of State. The Judiciary is to be independent. The republic will be divided into departments, provinces, cantons and parishes. No magistrate is to have unlimited authority, but the eleventh article says, "The periods of election will be prolonged, to avoid the inconveniences which result from frequent changes in the high functionaries." The President is irresponsible except in cases of high treason specified in the constitution. *The Catholic religion is declared to be the religion of the state, and no other public worship is to be permitted.* The right of property, the liberty of the press, and the right of petition are guarantied.

From Caraccas and Maracaybo.—A letter from Caraccas, dated January 20th, says, "Venezuela has separated from Bogota. The country is at an important political crisis; we are expecting every moment, a reply from Bogota concerning our total separation from the government. If it should not prove favorable you need not doubt that we shall have a civil war. Preparations are making with great activity. All the men are under arms, from the age of fourteen to sixty years. The veterans and auxiliaries have marched to Tocuyo, and head quarters are in Valencia. It is said that we have 8,000 men of the line and cavalry, and 20,000 militia."

A Maracaybo paper of the 14th of February, contains 42 articles of the decree of Gen. Paez, providing for the organization of an independent government. The primary elections were to be held on the first eight days of March, for the choice of electors. The electors are to meet on the 1st of April, in their respective provinces, for the choice of deputies to the Constituent Congress of Venezuela. The Congress is to meet at Valencia on the 8th of the same month. On the 4th of February 800 men arrived at Maracaybo, to garrison the town, and defend it in case of attack.

Revolution in Chili.—A Bogota paper of January 31st, publishes a letter from Guayaquil, which says, "A revolution has broken out in Chili. Gen. Prieto has possessed himself of the capital with an armed force, and deposed the constitutional director, Pinto. The greatest excesses have been committed."

POETRY.

RELIGION, THE UNFADING FLOWER.

BY BISHOP HEBER.

By cool Siloam's shady rill,
How sweet the lily grows!
How sweet the breath beneath the hill,
Of Sharon's dewy rose!

Lo, such the child, whose early feet
The paths of peace have trod,
Whose secret heart, with influence sweet,
Is upward drawn to God.

By cool Siloam's shady rill,
The lily must decay:
The rose that blooms beneath the hill,
Must shortly fade away.

And soon, too soon, the wintry hour
Of man's maturer age,
Will shake the soul with sorrow's power,
And stormy passion's rage.

O Thou, whose infant feet were found,
Within thy Father's shrine,
Whose years, with changeless virtue crown'd
Were all alike divine.

Dependant on thy bounteous breath,
We seek thy grace alone,
In childhood, manhood, age and death,
To keep us still thine own.

NIGHT.

By R. Montgomery.

Another day is added to the mass
Of buried ages. Lo! the beauteous moon,
Like a fair shepherdess, now comes abroad,
With her full flock of stars, that roam around
The azure meads of heaven. And oh! how charm'd,
Beneath her loveliness, creation looks;
Far gleaming hills, & light in waving streams.
And sleeping boughs, with dewy lustre cloth'd,
And green hair'd vallies, all in glory dress'd,
Make up the pageantries of night. One glance
Upon old ocean, where the woven beams
Have braided her dark waves. Their roar is hush'd;
Her billowy wings are folded up to rest;
Till once again the wizzard winds shall yell,
And tear them into strife.

A lone owl's hoot,
The waterfall's faint drip, or insect stir
Among the emerald leaves, or infant wind
Rifling the pearly lips of sleeping flowers,
Alone disturb the stillness of the scene.

Spirit of All! as up yon star-hung deep
Of air, the eye and heart together mount,
Man's immortality within him stirs,
And Thou art all around! Thy beauty walks
In airy music o'er the midnight heavens;
Thy glory's shadow'd on the slumbering world.

MISCELLANEOUS.

From the Columbian Star and Christian Index.

A DIALOGUE AT A COUNTRY MEETING HOUSE.

Minister. Well brethren, it is not quite time for preaching, and before we go into the house, I wish to talk with you a little about some important matters. I want to raise a small sum of money for missionary purposes—what do you say to it? Brother A., will you give a dollar?

Brother A. Why, my dear sir, I don't believe I have got a dollar to save my life, and if I had, I think I should not let you have it. Charity begins at home. I must take care of my family, and then if I have any money to spare, my poor suffering neighbors ought to have it; and if we must support missionaries, let us have them to preach to the heathen at our own doors.

Minister. Yes, and to the *heathen in our own churches*—well this is a part of the object. We wish to aid domestic missions as well as foreign. But if charity begins at home, certainly it does not end there. Christ has said, go ye into—the minister was going on, but brother A., turned off, and went to talking with brother W., about the weather and the price of cotton.

Minister. Well brother B., what do you say? I am certain you will not refuse to aid the good cause.

Brother B. Ah! brother, you know I am friendly to such things, but you have come upon me in a bad time. I am all heels over head in debt. I am building a Saw-mill, and I have not yet finished paying for my land; and I owe the merchants, and the doctors, and the lawyers—dear me, I was never in such a fix in all my life. When I can see my way clear through all these difficulties, call on me and I will give you something handsome.

Minister. To be sure brother B., you are badly situated; but I suppose you intend to pay off your oldest and most urgent debts first?

Brother B. Certainly, certainly, every honest man would do that.

Minister. Well then, be honest with God. He has the oldest claims upon you. You owe him an enormous sum—the debt is urgent, and he now demands part payment. Upon the principle of honesty and justice, I hope you will contribute something to the missionary cause. Begin to settle up with the Lord, and he will no doubt help you out with the rest. And moreover, remember my dear brother, we have no right so to entangle ourselves with the world, as to render it difficult to attend to the calls of benevolence.

Brother B. Hem—hem—excuse me for a moment—I wish to see brother Z., to know if he brought up from town the crank and nails for my Saw-mill. It is Sunday, but as it is a matter of necessity, you must pardon me.

Minister. Well brother C., you will not turn me off certainly. Can't you give a dollar?

Brother C. Why really brother, I think the object a mighty good one, but I am so poor I don't think you ought to call on me.

Minister. Poor! not so poor I hope but what you can get bread to eat and raiment to put on. You can afford to buy a little sugar and coffee, and now then a gallon of whiskey. Any person who can secure bread for himself and family, is able to give something to aid in sending the bread of life to the poor perishing heathen.

Brother C. You are very hard upon me—I tell you I am too poor to give—but now I think of it—do you know of any body who has got any seed wheat to sell? In my present distress, this is really a matter of necessity and mercy. I have been trying all the morning to ———.

Minister. You know brother C., I don't talk about such things on Lord's day. Brother D., will you come this way; you know what I am endeavoring to do this morning—can't you do something to aid our missionary plans?

Brother D. Plans, plans, missionary plans! Sir, I am a friend to missions as every body knows—but I am not so certain about these plans. I am afraid you missionary folks have gone to work wrong end first. When I can feel assured that you have got into the right track, you will find me at my post.

Minister. But if we are not right you must put us right. We are always ready to retract when we find we are going wrong, or can find out a better way. But something must be done.—Christ's commands are binding. Sinners are rushing on to destruction. The whole world is lying in wickedness.

Brother D. Very true, something ought to be done—but I am afraid your plans won't answer.

Minister. But do you know what these plans really are; how they are conducted, and what success attends them? Perhaps if you were well acquainted with the missionary operations of the day, your objections would vanish.

Brother D. It is true I am not very well informed in these matters—but I am afraid you are not going on right.

Minister. Well then, it is your duty as a Christian to be informed. How can you object to that which you know nothing about? I will put you in the way of becoming acquainted with these matters. Here—be so good as to put down your name for the Star and Index; if you will read that paper attentively, or some other one of the same character, you will see what a glorious work God is carrying on in the world by the instrumentality of our missionary plans.

Brother D. The truth is brother, I have no time to read, and I am a bad reader at best—there were no Schools when I was a boy—and I am afraid your paper costs to much.—Brother O., you are the very man I want to see. Are you going to the Court House to-morrow?

Brother O. Yes sir, God willing.

Brother D. It is Sunday brother, however, excuse me. Will you be so good as to carry this Deed to the Ordinary, and get him to record it? And look here, tell Mr. P. that I have concluded to subscribe for the Commercial Advertiser. It won't do; I must find out more about the markets, and what is going on in the world. However, I cannot talk about these things to-day.

Minister. Good morning brother E., you have come in the right time. Can you give me a dollar for missionary purposes?

Boother E. Why really I don't know—I reckon not—I am afraid the money will not be applied as I want it. I am not afraid that *you* will pocket it, but it has to pass through so many hands; there are so many slippery folks in the world. Don't you think a great deal of the money raised for these objects is lost or misapplied?

Minister. The greatest possible care is taken to guard against such things. We employ no men as missionaries but such as the churches approve for their piety and zeal. Those who manage our money concerns are such as are esteemed honest and faithful; who are bound to apply every cent as directed by the donors; their accounts are carefully examined, audited, and generally published for public inspection.

Brother E. All this indeed, but I am afraid too much of it is just a sham to impose on the ignorant.

Minister. How happens it that we cannot trust men of respected integrity in religious concerns, as well as in other matters?

Brother E. I will talk with you more by and by. Here is a man I wish to see a moment. Neighbor Q., will you step aside with me? It is Sunday, but I don't know when I shall have another chance, it is a matter of necessity. Will you just take this $10, hand it to Mr. R. and request him to tell my Factor to lay it out for me as I directed the other day. Don't ask me any questions, it is Sunday, and you know I don't like to talk about these things on Sunday.

Neighbor Q. Shall I take a receipt of Mr. R., for you?

Brother E. No, no, never mind that. I am not afraid when dealing with honest men. Don't let us talk about these matters to-day.

Minister. Well, well, this beats every thing. But here is my good old friend brother F. Brother F., you are a rich man, and surely you will not refuse to give something?

Brother F. By no means. I have always made it a point to contribute something to these objects, and I intend to do so as long as I live. I cannot give you a dollar, but I will give you fifty cents.

Minister. Thank you sir, may God reward you a thousand fold. Come friends, it is time for worship.

QUERIES.—1. How many thousands of such brethren as A., B., C., &c. are there in the United States?

2. If all the Churches in Christendom were made up of such generous souls, how long would it be before the world would be converted?

3. If these good brethren A., B., C., &c. get safe to heaven, (which is to be hoped will be the case,) will not their hearts be very much softened and improved when they come into perfect union with that Saviour, who generously paid off all their debts with his own heart's blood?

4. When professors of religion become so buried in the world as to forget their own souls on Lord's day, how much shall we wonder that they feel no concern for the souls of the heathen.

O.

From the Boston Recorder.

CITY AND COUNTRY.

How can I leave these rich literary, and religious privileges? asked one who had received proposals to leave a city for a country residence. But after prayerful consideration, the prospect of more usefulness, induced the individual to quit his dear friends, and dearer privileges, and enter upon arduous duties among strangers; and now, he can say that he has found in the humble conference room, with its glimmering tapers, *joys* such as those he tasted in the stately sanctuary, with its chandelier and organ. He whom we worship, is not local. Is he God of the hills, and is he not also of the valleys! Wherever his presence is felt, *there* is peace and joy. Our God is not a respecter of persons. He cheers, soothes, and guides the shepherd with his flock, equally as the monarch on his throne. Why, then, should any fear to go where duty calls? True it is pleasant to have a smooth side-walk, and a church at hand, where we can be feasted with learning, talents and piety. But if the heart be in heaven, the foot heeds not the rugged path, the distance seems short, and the gospel will nourish the soul, though the preacher may not have dipped his pen in the castalian fount. When will the Christian learn, that his highest, purest joys depend far less on local circumstances, than when in ease and luxury he may have believed. Hence the support of the missionary, the destitute, and obscure, they have *meat to eat that the world knoweth not of;* and joys with which a *stranger intermeddleth not.* Let the Christian cultivate a spirit of love and obedience, and he need not say, *how can* I leave this pleasant city, my beloved pastor and the church. God is every where, so communion with him may be every where enjoyed; and if we are confident we are his, by entire dedication to his service, then we are safe and happy—happy in a palace, or a cottage—in wealth, or in poverty—in sickness, or in health—in life, or in death—in time, or in eternity.

THE HEAVENLY MIND.

Extract from Dr. Griffin's Sermon in the National Preacher.

The man who would attain to a heavenly mind must be conscientious and punctual in his attendance on all the means of grace. It must not be a little thing that shall keep him from the house of God or from the prayer meeting. He must be a faithful and conscientious attendant on sacraments. He must be systematic and inflexible in his private devotions, and in reading some portion of Scripture or other devotional book every day. * * *

The man who would attain to the exalted dignity and serenity of a heavenly mind, must pursue a course of habitual and universal obedience. I do not say a course of sinless perfection, but a course of obedience extending to every branch of duty, and constant enough to constitute a habit. Every deliberate sin tends to grieve away the Spirit. The frequent recurrence of known sin will therefore cut the sinews of faith and devotion and prostrate the soul in the dust. A man can never mount up and abide at the high elevation of a heavenly mind without pleasing God by an habitual course of filial obedience.

From the Pastors's Journal.

SPIRITS TURNED TO VINEGAR.

Extract of a letter from a Clergyman in a distant part of the country.

Dr. Beecher's Sermons on Intemperance have been of great use. In this place they have broken many bottles. Some habitual drinkers, from reading the above work, have entirely relinquished their cups, and what is more, by the grace of God, now shine as lights in the church of Christ. "*Horne's Introduction,*" and "*Alexander's Evidences,*" have, in many instances, silenced the cavils of scepticism and infidelity, while "*Beecher's Sermons,*" have shaken the purposes of many, who were "mighty to mingle strong drink." The following is an instance of the influence of the latter work. In the intervals of public worship, at a late "four days meeting" in L——, these sermons were publicly read. Mr. S., who keeps a public house in C——, heard them. They made him reflect much;—he went home—conversed with his son on the impropriety of their keeping distilled spirits in the house, and both were of opinion that it was wrong. He has acted on the conviction, turned his *spirits* into *vinegar*, presented what he did not need to his friends and now keeps (as travellers well know,) the most decent and orderly house in the village.

PARTY SPIRIT.

A true-blue partizan has no charity for any but those of his own side; he judges his opponents by a standard widely different, from the measure he applies to his political friends. Truth itself seems distorted to him, when it passes through the medium of the opposite party. He forgets that men, arrayed in bodies, act alike, and that the minds of all men are balancing between good and evil; whence they sometimes do right and often wrong. He may see, by recollecting his own sensations, that he has not, as a private insulated individual, always based his actions upon reason or discretion; yet, he would pursue, with extermination, men like himself for acting, in a body, as ill as he has done. Bodies must often be tumultuous, and act from excitement, so that their principle of action is constantly varying. Hence, nothing is more unjust or absurd than to charge upon any party a long sustained endeavor, to pursue, through a series of years, any exact line of policy. There is no stability to party or the principles of party.—*New England Palladium.*

WET FEET.

An article from the Journal of Health is going the rounds of the papers, cautioning all against wet feet, and portraying the evils which arise from carelessness in this particular. A writer in the Vermont Watchman asserts, that all danger from that source may be avoided by bathing the feet in cold water every morning, on rising. This he says, is also a remedy, for cold feet in bed. From the testimony of medical men, and of many who have adopted the practice, and from our own experience, we have no doubt of its efficacy, in both respects.

[We would add the testimony of our own experience to the utility of the above practice, having been almost wholly freed from coughs and colds, during several years past. But we would add this caution, *begin in the warm weather, rub the feet dry with a coarse cloth, and do not intermit the practice.*]—*Bost. Rec.*

PAPER TO RESIST HUMIDITY.

M. Engle prepares paper which will resist moisture; to accomplish this, he dips unsized paper once or twice into a clear solution of mastic in oil of turpentine, and dries it by gentle heat. The paper, without becoming transparent, has all the properties of writing paper, and may be used for the same purposes. It is especially recommended for passports, workmen's book's, legal papers, &c. When preserved for years, it is free from injury, either by humidity, insects, or mice.—It is further added, that a solution of caoutchouc will produce even a still better effect.—*German Journal.*

BAD EFFECT OF TIGHT LACING.

A young lady of Norridgewock, a short time since fainted in meeting; she was immediately conveyed home and recovered from the fainting fit. But in a few moments another came on and she fell lifeless upon the floor. Assistance was called, and it being hinted that it might be well to unloose the cords that bound her, they were accordingly cut in twain. "When released from the galling bondage of her stays," she revived, and was thus saved from the hands of Death.—*Somerset Dem. Repub.*

LAFAYETTE SEMINARY

AND

YOUNG LADIES' BOARDING SCHOOL.

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

TERMS—First Class, eight Dollars per Quaarter—Second, six Dollars—All under ten years of age, five Dollars—Musick, eight Dollars—Drawing and Painting, eight Dollars.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
Principal and Superintendant.

Lexington, Feb. 1. 1830.

The Olive Branch will insert the above 5 times and send the account to this office.

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping, $10 per ann. or $5 per session.	
English Grammar and Geography $10 per annum, or $6 50 cts. per session.	
Logic, Rhetoric and Evidences of Christianity,	$15
Geometry, Algebra, Natural Philosophy, &c.	15
Latin and Greek Languages	25
Latin without the Greek, together with other branches	20

The subscribers are well apprized of the common and intense anxiety of parents to become well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantage for the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*

A. S. HOUSWLY, *Principal of the Reading & Writing Department.*

January, 1830.

GREENVILLE FEMALE ACADEMY,

HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of studies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November, and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session,	$55 00
Tuition without boarding,	15 00

Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky.

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

TERMS OF THE WESTERN LUMINARY.

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